The Chief and His Household

Modern improvements have not been carried so far among them as to furnish the convenience of bells, such as are used to call waiters in our fashionable hotels, but as a substitute mine host of the wigwam had tied a deerskin cord to the corner of each of his wive's buffalo mattresses, the other end extending under the canvas into his own tent, thus rendering only a slight twitch necessary to communicate intelligence their presence was required. It was their duty to attend him, come at his call and go at his bidding, standing towards him as much in the relation of slaves as of wives.

He was the civil chief as distinguished from the war chief, and consequently the head of the tribe. This dignity carried with it the privilege of possessing four wives, a common Indian being allowed to have but one, subordinate officers two, and the war chief three. His name was Osolo, which, translated into Anglo Saxon, signifies "the Big Wolf." He had eight children, four of whom still remained in their mothers' tents, two had grown to manhood and taken wives to themselves, while two daughters had likewise left the paternal wigwam for the matrimonial lodge.

I had an opportunity now of observing their manner of preparing and partaking breakfast, which certainly was not attended with an extraordinary ceremony or display. Outside the tent, in front of the door, two logs lay side by side. Between them the fire was kindled. A long slice of horseflesh was attached to the end of a stick, some four feet in length, by which the meat was held over the fire, and when barely warmed through was brought into the tent, the handle end of the stick thrust into the ground, the long slice dangling from the other end, resembling a drooping blood-red flag. Kiln-dried corn was next boiled and mashed and served in a large dish made of bark. Breakfast was then

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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224 of buffalo and some of the river precipices, which sometimes extend for miles. His companions, in the meantime, get in the rear and along the flanks of the herd and, showing themselves at a given signal, advance upon the herd. The herd, thus alarmed, runs from the hunters toward the river. The Indian, who thus acts as a decoy, when the precipice is reached, suddenly secures himself in some crevice of the cliff previously selected, leaving the herd on the brink. It is then impossible for the foremost of the herd to retreat or to turn aside, being pressed on by those behind, and they tumble headlong off the cliff, strewing the shore with their bodies.[39]

The hunters rushed up to take a heavy toll of those failing to make a quick escape. This, of course, was a survival of the favored buffalo drive of prehistoric Indians on the plains.

The individual hunter sometimes employed a still more unique method. He wrapped himself with the hide of a wolf or a buffalo and on "all-fours" crept within shooting distance of the unsuspecting animals. Care had to be taken to approach toward the wind always. It was then possible for the hunter with bow and arrow to kill a number of animals before the unwary herd realized the source of its danger.[40]

● 252 Among many Plains tribes the women took over as soon as the men had shot the buffalo down. According to Comanche informants[41] the heavy work of skinning and butchering was done by the men. Cows were left lying on their sides, but bulls were heaved over to set on their bellies with all fours spread. They were then ready for butchering. The brisket was first slashed across at the neck and folded back so the forequarters could be removed at the joint. Then the hide was sliced down the middle of the spine in such a way as not to cut the sinews, which were removed intact. After the hide was peeled back toward both sides, the hind quarters were disjointed, leaving the rump with the back. The flank was next cut up toward the stomach and removed in one piece with the brisket—the whole thin

[39] J. A. Allen, "History of the American Bison," United States Geological and Geographical Survey, *Annual Report*, IX (1875), 574–75.

[40] Rister, "Indians as Buffalo Hunters," *loc. cit.*, 456.

[41] Informants: Post Oak Jim; Slope.

3:Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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chunk being made up into one roll of meat. Now the butcher cut up through the ventral to remove the entrails, separating the ribs from the sternum. Slicing between the middle ribs, he next took their free ends in both hands and pulled up and outward to break the rib steaks off from the spine. At last, the bare spine with rump and head was all that remained; the tail had been skinned out with the hide. The meat was bagged in the hides, loaded on the pack horses, and all was ready to be toted back to the main camp for further processing.

Comanche hunters who were out butchering alone had their buffalo horses trained to stand by as sentinels. Butchering in a hurry is an intense business and a man cannot very well keep a close lookout for danger. But he could give a quick glance to his horse's ears. His horse had learned to "wave" his ears alternately if another buffalo or coyote was close. If it was a man, he pitched both ears forward. "Thus many lives were saved," says White Wolf.

Back in the camp, the men's work was done for the time being. While the women turned to, the bucks relaxed in feasting and recounting their exploits. The women were slicing the meat into very thin filets which were hung over the racks for a quick sun-drying. Hides were pegged out on the ground, flesh side up, so that they could be fleshed and scraped for later tanning.

As soon as the women caught up with their work, another kill was made. This procedure continued until enough meat and skins were obtained and cold weather drove the Indians to their winter camp, or until there were no more buffalo.

Buffalo were so plentiful in the Southern Plains that the Comanches rarely bothered to fortify themselves for the communal hunt by making medicine. There were times, nevertheless, when the wandering herds could not be found. Then the "chief," or hunt leader, went with his pipe to a medicine man who had power. Offering his smoke, he asked that the hunt ritual be performed. His wish would be granted, but unfortunately we do not have the details of the kind of medicine that was made. Presumably it was similar to the magic antelope surround described in the next chapter.

The horned toad was also believed to be a help in locating the buffalo, for when asked the question, "he will always run in the

In the preparation of food, meat was generally cooked by holding 252
it on a stick over a fire. Sometimes it was roasted on hot coals and the burned portion removed before eating. It was served on the flesh side of a dried skin, or sometimes the stick was brought into the tent and the handle end stuck into the ground with a long piece of meat dangling from the other end. The women got copper or iron pots as soon as possible from the traders and thereafter boiled or stewed most of their meat. They had always stewed some meat in the buffalo paunch, heating it by immersing hot stones in the water, since a fire could not be built directly under the paunch. After they obtained metal pots, the large kettle was placed over a fire and all sorts of meats and cuts dumped into it. The contents were stirred at intervals with the broad rib of a buffalo. Hunks of meat were fished from the sloppy stew with the stirring stick, knife, or the hands. The iron pot released women from a lot of labor, but it certainly added nothing to the flavor, sanitation, or dignity of the meal. During the later period [263]
a few people dipped their meat into a salt brine as they ate it. Generally, however, no salt was used on the meat, either for curing or when eating.[7] A sauce made from honey, water, and tallow was frequently used over roasted meat. The Comanches were fond of tripe. [262]
When it was not consumed raw, the usual method was to clean it and then roast it over hot coals.[8] Terrapins and turtles were collected in sacks and thrown while alive into a crackling fire. Those which sought to escape were thrown back until they roasted, when they were raked from the fire, their shells broken open, and the contents eaten with a horn spoon.[9]

Captain R. G. Carter, whose military life brought him into contact with the Comanches, described their cooking of fish and turkey:

> In cooking fish, they enclose them in clay or mud after they have been "drawn" and cleaned, to a depth of several inches, rolling them over, and the hot coals scraped on top. When cooked the hard baked clay is knocked off with the casing, and the fish eaten with salt.
>
> A wild turkey was bled, dressed or "drawn," a few feathers

[7] *Ibid.*
[8] *Ibid.*; Smithwick, *op. cit.*, 178–79; Parker, *op. cit.*, 196.
[9] C. and J. D. Smith, *op. cit.*, 66; Thomas C. Battey, *The Life and Adventures of a Quaker among the Indians*, 95, 323; Rister, *Border Captives*, 18–19.

3: Wallace & Hoebel E-4. 5 (1933, 1945) 1952
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252 plucked out and it was flung into the fire or red coals. When one would suppose that there was nothing left to the bird, the burnt, black mess was raked out, left to partially cool, then with dexterous movement of the knife the skin is peeled or stripped from the neck downwards taking the burned feathers, revealing a white and tempting morsel to a hungry man. It was then cut and torn apart.[10]

252 Even when game was plentiful, the Comanche taste for certain
262 foods would not appeal to us. When a buffalo, beef, deer, antelope, or elk was killed, it was not uncommon for a hunter and his family to gather about, open its veins, and drink the warm blood. Raw brains and the marrow from the leg bones were stirred together on the flesh side of the hide or in a dish made by cutting out a section of the slaughtered animal's ribs, and were consumed without further preparation. The fresh, warm liver covered with the contents of the gall bladder was considered one of the finest delicacies. Children crowded around the butcher and begged for it. Liver cooked on coals and spread with rich marrow also formed a choice dish. Entrails stripped of their contents by drawing them between two fingers, kidneys, paunch, loin tallow, and the tallow around the kidneys were all eaten raw while still warm and without washing. A Comanche would cut into the udder of an animal and, placing his mouth on the gash, suck the warm mixture of milk and blood with the greatest of pleasure. The curdled milk from the stomach of a suckling fawn or calf was a delicacy indeed. Herman Lehmann also refers to their having eaten the heart, but this appears to have been unusual, for it was generally left within the skeleton,[11] probably a ceremonial gesture to propitiate the animal spirit. These appetites may have been indelicate from our point of view, but they provided an effective way to get vitamins and iron in large quantities. The Comanche would have had the hearty approval of the modern dietitian.

222 Although buffalo meat was their dietary mainstay, the Comanches did not suffer the unrelieved monotony of boiled stew and jerked

[10] R. G. Carter, *On the Border with MacKenzie*, 279.

[11] Herman Lehmann, *Nine Years among the Indians*, 115, 116; Smithwick, *op. cit.*, 180.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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Food, Clothing, and Dwellings

Compared to a good tipi, the shack of the frontiersman was a poor makeshift. The tipi shed wind and water and was warm and well ventilated. It could be set up within fifteen minutes and could be struck in less time. In hot weather the cooking was done outside. Actually, during much of the summer and autumn little shelter was really needed. In the permanent camp a brush arbor was often erected in hot weather, under which the entire family or groups of families found refuge from the summer heat. The roof was flat and made of leafy boughs supported by posts seven or eight feet high. The sides were left open to permit full benefit from the breeze. Most Comanches today, even those who have substantial houses, build brush arbors in their yards for lounging and summer sleeping. (There are no bedbugs in the arbors.) Arbors of hooped saplings reminiscent of Shoshone wickiups were also used.

Some owners painted their tipis with a number of encircling stripes and with geometric designs on both the lining and the outside cover. The average tipi, however, did not have the added touch of the artist.

The furnishing of a tipi was like all else in Comanche economic life—simple and highly adapted to mobility. Devices for comfort were a comparatively modern innovation, since it is inconceivable that in the days when the Indians were foot travelers and carried most of their possessions on their backs they would load themselves down with luxuries. In the center of the tipi a round hole was dug for the fire. It has been contended that the only difference in a Kiowa and a Comanche camp was in the fire-hole. The Comanches made their fire-hole about fifteen inches in diameter, while the Kiowas made theirs about two feet.[34]

Before the arrival of the white man, the Comanches produced fire by means of the fire drill. The method consisted of hand twirling a hard stick, held vertically in a hole in a horizontal block of softer material, until the heat ignited the Spanish-moss tinder or birds' nests packed about the hole. Fire drills were kept in cases of buffalo horn, called *na'a:*. Flint and steel for fire-making were among the first articles introduced by Mexican traders. After the introduction of gun powder, the Comanches found that a fire could be started more quick-

[34] Marcy, *Adventure on Red River*, 57.

5: Carlson & Jones E, N-4, 5 (1933)1939
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824 but also a high mineral content. The chief mineral constituent was
262 calcium carbonate, which accounted for about one quarter of the
251 dry weight of the fruits. It seems that the scanty-pulped, unpromis-
145 ing-appearing hackberry may have been a valuable element in the diet of the Indians.

824 The tuberous roots of the Indian potato or *camote de ratón* (*Hoff-*
262 *manseggia Jamesii*) were eaten raw or were boiled. Roots of related species were similarly treated by the Apache and certain Pueblo Indians of the Southwest (3, p. 52; 4, p. 42).

[252] The "roots" of another plant (Comanche; *tun'ha:*) were said to be eaten fresh or after they had been peeled, dried in the sun, and pulverized. The plant, which was described as growing along with the mesquite, was not seen, but the description and the manner of use suggest that it was probably some member of the genus Cymopterus. This opinion is strengthened by the similarity of the Comanche name to the Gosiute term (*tuña*) for *Cymopterus montanus* (6, p. 96). A single species (*Cymopterus acaulis*) is listed as occurring in Oklahoma (23, p. 373).

Two kinds of "wild onions" were described. A large, sweet-
● [252] flavored variety (Comanche: *pakø:k*) was prepared by braiding the plants together and roasting over a fire. A smaller onion (Comanche: *t?diekø:k*), with red flowers, was considered less desirable. Wild onions were commonly eaten by various tribes of Indians, and it is not unlikely that both these plants actually belong to the genus Allium. Several species occur in Oklahoma.

Another plant (Comanche: *siko:*) was said to have leaves somewhat like those of a wild onion and to have blue flowers. The "root" (bulb?), which is eaten raw, has a sweet taste. This description strongly suggests the camass or swamp sego (*Camassia esculenta*), an important food plant of the northern Plains and the Plateau regions. The Gosiute name *pa-si-go* (6, p. 30) and the Snake name *pasego* (1, p. 9) are somewhat similar to the *siko:* of the Comanche. The Paiute name (*sego*) and the Gosiute name (*sigo*) (5, p. 498; 6, p. 30) for the Mariposa lily (*Calochortus spp.*) are even more similar to the Comanche term, but A. F. Chamberlain (5, p. 498) points out that the word *sego* in the Paiute language is a general term for bulbous roots. Calochortus, apparently, is eliminated because it does not have a blue flower and does not occur in Oklahoma (23). *Camassia esculenta* fits the description well and is available in Comanche

5: Carlson & Jones E, N-4, 5 (1933)1939
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County (23, p. 56); it is probably the plant to which the informant had reference. 824 262

The underground portion of a plant (Comanche: *e'kakoni*) described as "growing like a radish and having a root like a radish" was said to be peeled, and eaten raw. The "root" was further described as red and sweet-tasting. Except for the color, the plant might well be the widely used prairie turnip or *pomme blanche* (*Psoralea esculenta*) of the northern Plains. Grinnell (9, p. 178) describes, however, the Cheyenne use of a related species (*Psoralea hypogeae*) the root of which is red and which bears the same Cheyenne name as the *pomme blanche*, with a prefix meaning "red." This latter plant occurs in southwestern Oklahoma and may be the one in question.

A plant (Comanche: *totox'd*) resembling a small tomato bears a "root" (tuber?) about the size and shape of a walnut. This "root" is peeled before being eaten; the flesh is light in color. The description applies well to the wild potatoes (*Solanum Jamesii* and *Solanum Fendleri*) commonly used in the Southwest except that the plants are said to "appear in the spring and not last long." These wild potatoes are not listed in the flora of Oklahoma (23).

Several other plants which produced underground parts useful as food were mentioned by informants, and the Comanche names have been recorded. An herb (Comanche: *taɬaxko*) was collected in the spring, and the roots were cooked with fat to make a soup. A grayish vine (Comanche: *tsuns*) grows deep and produces a root which is roasted after its thin skin has been removed. (This might be some species of Smilax.) A "root" described as "like a sweet potato" (Comanche: *ɣstanarixka*) was said to grow in sandy places. This "root" is peeled and roasted. Another edible "root" which was compared to a potato has the Comanche name *sehetsitsina*. It was eaten either boiled or roasted. On the basis of its name and its use Hoebel (correspondence, April, 1939) suggests that this is the Indian potato, a plant which, he notes, "Grows in hills, flowers like Sweet William," and has "small white tubers, ripe in spring, [that are] boiled and eaten." Even with this description we are unable to suggest a specific identification. 824 262 252

A plant (Comanche: *paiyap*) was described as having a blossom like that of a sunflower, and edible "roots" prepared by roasting or boiling. This suggests the so-called Jerusalem artichoke (*Helianthus* 824 262

5: Carlson & Jones E, N-4, 5 (1933)1939
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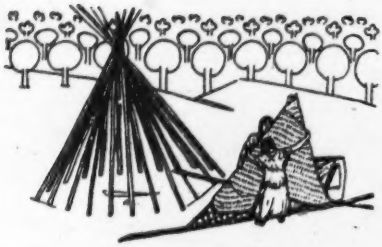
824 *tuberosus*), but some other plant might fit the description equally well.
262 Hoebel (10) records three Shoshone food plants the names of which suggest a relationship to the Comanche *paiyap*. The first of these (Shoshone: *yep* or *muhaiyep*) has a single "root," grows in the hills, and is harvested in early March. The second (Shoshone: *ţimbiyep*, that is, "rock *yep*") grows in rocky outcrops. It is of interest to note here that Chamberlain (6, p. 46) gives the Gosiute term *tiṁ-bo-ip* (rock + root + plant) for plants growing over rocks. The third has the Shoshone name *piayep*, meaning "big *yep*," which appears to be the Shoshone equivalent of the Comanche *paiyap;* it is described as having several large tubers.

824 The pod of the mesquite (*Prosopis glandulosa*) contains a con-
252 siderable amount of gummy saccharine material, of which a number
263 of analyses have been made. One of the more recent shows the beans to contain about twenty per cent sugar (28, p. 656). The Comanche
[415] crushed them in a mortar made of buffalo hide, using a pestle of mesquite wood. After the beans were crushed, the seeds were removed and the pods pounded to a fine meal, which was used alone or added to corn meal as a sweetening. A mush was prepared by
[272] mixing mesquite meal with marrow, and a drink (Comanche: *pihi-sawanap*) was made by combining mesquite meal and corn meal in water. Whether or not this drink was allowed to ferment is not mentioned in the notes. The Comanche preparation and uses of
[171] the mesquite beans are almost identical with those of the Apache and the tribes of the Gila region of Arizona (3, pp. 43–44; 4, pp. 41, 53), where the mesquite was a staple food. Among these tribes a fermented beverage was prepared from the mesquite alone or from a mixture of mesquite and corn meal.

824 In times of scarcity the acorns of the blackjack oak (*Quercus*
261 *marilandica*) were eaten. They were shelled and boiled, and might
171 be stored for future use. The Comanche, unlike many other tribes, did not grind them into meal, but ate them whole. Castetter (3, p. 47) reports that certain of the Pueblos also boiled the kernels whole. Acorns were widely used as food by various tribes, particularly in the Southwest, the Southeast, and California, and among some Indians in the latter region they were the major food staple.

The roots of several plants were eaten or chewed merely for their flavor. These seem to have been chiefly in the nature of famine foods and food supplements rather than staples. The roots of a



XXIX

539 1. soobe?sʌ$_1$ nʌnʌ$_2$ nʌmʌkahnikʌ$_3$ nʌmʌnaahkatʌʌ$_4$. 2. nʌ$_1$ bia?se?$_2$ pibiapʌhi$_3$ waawatayʌkwi?eeyu$_4$, nʌmʌ$_5$ kahni$_6$ pʌmatu$_7$ pʌ$_8$ karʌkʌtu?iha$_9$. 3. surʌse?$_1$ wihnu$_2$ suni$_3$ u$_4$ mʌʌ?etʌ$_5$, u$_6$ karʌkʌ?eeyu$_7$, kʌhtaaku$_8$ u$_9$ rawʌni?i?eeyu$_{10}$. 4. ukuhpa$_1$ nʌmi$_2$ ʌmakʌni?aikʌ?eeyu$_3$. 5. surʌse?$_1$ suni$_2$ u$_3$ mʌʌ?etʌ$_4$, pahibahku$_5$ nʌmi$_6$ wʌhtarʌ́a?aikʌ?eeyu$_7$, pʌpa?a$_8$ nʌmʌ$_9$ ʌhkooitu?iha$_{10}$. 6. surʌse?$_1$ wihnu$_2$ nʌmi$_3$ kutʌhó-rakʌ?eeyu$_4$, bʌkʌku$_5$ bʌ$_6$ tʌkʌhmanitu?iha$_7$. 7. surʌse?$_1$ ukuku$_2$ nʌmi$_3$ saakʌ?etʌ$_4$, nʌmi$_5$ ku?inakʌ?etʌ$_6$, nʌmi$_7$ tʌkwʌsʌ́kʌ?eeyu$_8$. 8. surʌse?$_1$ pianohko?awobaaitʌ$_2$, ukuku$_3$ nʌmi$_4$ nohkóʌ?eeyu$_5$. 9. sʌsʌ?ana$_1$ nʌmi$_2$ yuhúnɔhkokʌ?-

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1. Long ago$_1$ we$_2$ lived$_4$ in (a) tespee$_3$. 2. My$_1$ mother$_2$ sets up$_4$ long$_3$ cedar poles$_4$ [then] she$_5$ will set up$_9$ our$_5$ house$_6$ on to it$_7$. 3. That one$_1$ then$_2$ does$_5$ it$_4$ that way$_3$, sets$_7$ it$_6$ up$_7$. (and) tightly$_8$ stakes$_{10}$ it$_9$. 4. Inside it$_1$ (she) makes a rain house for$_3$ us$_2$. 5. That one$_1$ does$_4$ it$_3$ that way$_2$, three separate$_5$ bed steads (she) makes for$_7$ us$_6$, what$_{10}$
539 we$_9$ will sleep$_{10}$ on /it/$_8$. 6. That one$_1$ then$_2$ digs a fire hole
252 for$_4$ us$_3$, where$_5$ she$_6$ will cook$_7$. 7. That one$_1$ in that$_2$
262 [fire hole] boils for$_4$ us$_3$, roasts for$_6$ us$_5$, (and) cooks on coals for$_8$ us$_7$. 8. That one$_1$ has a big biscuit oven$_2$, in it$_3$ (she) bakes biscuits for$_5$ us$_4$. 9. Sometimes$_1$ (she) cooks

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eeyu$_3$, tʌasʌ$_4$ ukuku$_5$ nʌmi$_6$ huba?aikʌ?eeyu$_7$. 10. sur^se?$_1$ nʌ$_2$ bia?$_3$ kʌ?rahúu?a$_4$ nʌmi$_5$ boma?eku$_6$, u$_7$ rayu?ne?eeyu$_8$. 11. wihnu$_1$ suni$_2$ u$_3$ mʌʌ?et^$_4$, u$_5$ yuhuma?aihku$_6$ nʌmi$_7$ ku?tsiyaakʌ?eeyu$_8$. 12. sur^se?$_1$ pʌmi$_2$ u$_3$ kwasʌkʌ?eku$_4$, tsaa$_5$ wihkámanu$_6$, tʌasʌ$_7$ tsaa$_8$ pihnákamanu$_9$. 13. sur^se?$_1$ pʌewatsi?kʌke$_2$ nʌmi$_3$ tsahani?eku$_4$, nʌmi$_5$ kusíwʌhpimakʌ?eeyu$_6$. 14. nʌn^se?$_1$ onama?ai$_2$ tʌhkap^ma?aihku$_3$ u$_4$ rʌhká?eeyu$_5$. 15. sur^se?$_1$ tsaa$_2$ kamanu$_3$. 16. nʌn^se?$_1$ tuhpokóo?huuhpihta$_2$ po?ai$_3$ wʌsibo?a?et^$_4$, u$_5$ sanahkena$_6$ sibe?et^$_7$, u$_8$ hima?et^$_9$, hunu?betu$_{10}$ mia?eeyu$_{11}$. 17. nʌn^se?$_1$ wihnu$_2$ suhka$_3$ nʌmʌ$_4$ sibep^ha$_5$ kʌyu?ne?eeyu$_6$. 18. u$_1$ kʌyu?ne?et^$_2$, paak^$_3$ wihnu$_4$ u$_5$ kotsémia?eeyu$_6$. 19. suni-se?$_1$ nʌnʌ$_2$ u$_3$ mʌʌ?et^$_4$, tut^tsaiwai$_5$ u$_6$ naha?eku$_7$, u$_8$ sanahkóo?kʌyu?ne?eeyu$_9$. 20. sur^se?$_1$ tʌbitsi$_2$ tsaa$_3$ /sanahkóo?$_4$ kamanu$_5$. 21. usʌse?$_1$ bʌnihku$_2$ nʌmʌ$_3$ sanahkóo?-ai?ena$_4$. 22. subet^$_1$.

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fry bread for$_3$ us$_2$, also$_4$ in it$_5$ [the fire hole] (she) makes coffee for$_7$ us$_6$. 10. /That$_1$/ my$_2$ mother$_3$, when$_4$ we$_5$ pick$_6$ hackberries$_4$, (she) pounds$_8$ it$_7$ [them]. 11. Then$_1$ (she) does to$_4$ it$_3$ that way$_2$, with$_6$ /that$_5$/ fat$_4$ (she) roasts (it) on a stick for$_8$ us$_7$. 12. When$_4$ she$_3$ cooks for$_6$ us$_2$, that$_1$ tastes$_5$ good$_5$ (and) oily$_6$, also$_7$ tastes$_9$ good$_8$ (and) sweet$_9$. 13. When$_4$ we$_3$ pull up$_4$ wild onions$_2$, that one$_1$ cooks (it) in ashes for$_6$ us$_5$. 14. We$_1$ eat$_5$ it$_4$ with salt$_2$ (and) with meat$_3$. 15. That$_1$ tasted$_3$ good$_2$. 16. We$_1$ strip off$_4$ bark of$_3$ (a) tree$_2$ (bearing black berries), shave off$_7$ its$_5$ sap$_6$. take$_9$ it$_8$, (and) go$_{11}$ on to the creek$_{10}$. 17. We$_1$ then$_2$ chew$_6$ /that$_3$/ our$_4$ shavings$_5$. 18. Chew$_2$ it$_1$, then$_4$ wash$_6$ it$_5$ in water$_3$. 19. We$_2$ do$_4$ it$_3$ that way$_1$, (and) when$_7$ it$_6$ becomes$_7$ clean$_5$, (we) chew$_9$ it$_8$ as chewing gum$_9$. 20. That$_1$ chewing gum$_4$ tasted$_5$ really$_2$ good$_3$. 21. That$_1$ in that way$_2$ (we) make$_4$ our$_3$ chewing gum$_4$. 22. That is all$_1$.

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ma$_{13}$ betinu$_{14}$, ma$_{15}$ rʌhpé?kʌanu$_{16}$. 10. mahka$_1$ mahri$_2$ tʌhpe?kʌahkakʌse?$_3$ si?ana$_4$ pimoróo?a$_5$ piakuhma$_6$ tuhubʌ-hkapʌ$_7$ mahrʌwakatu$_8$ nuhkíkin$_9$. 11. sitʌkʌse?$_1$ tʌehpʌ?-rʌ$_2$, —itʌtsa?$_3$ narʌ?ʌyatʌ$_4$ pimcróo?$_5$ tahʌwakatu$_6$ kimaa-rʌ$_7$ — mekʌse?$_8$ sitʌ$_9$ yʌkwihtsi$_{10}$, pʌhʌ$_{11}$ waikinʌkahtu$_{12}$ pohpínu$_{13}$. 12. sitʌkʌse?$_1$ ma$_2$ kaku?$_3$ pʌnʌsu?$_4$ makʌ$_5$ tʌhʌ́yaro?inu$_6$. 13. sitʌkwʌ$_1$ sihkutʌ$_2$ pʌhʌ$_3$ kahnikʌhu$_4$ nuraanu$_5$. 14. mahri$_1$ bitʌhkakʌse?$_2$ mahrʌ$_3$ na?nʌmʌnʌ$_4$ sihka$_5$ natsamukwe?a$_6$ tsayumi?inu$_7$. 15. sitʌkʌse?$_1$ wihnu$_2$ pʌʌ$_3$ pibiarʌsone$_4$ himahtsi$_5$, makʌhu$_6$ ma$_7$ tsahpómi?inu$_8$, ma$_9$ kotsenu$_{10}$, pʌʌ$_{11}$ huu?awokʌ$_{12}$ ma$_{13}$ rahní?inu$_{14}$.
16. pʌʌ$_1$ tʌrayu?ne?a$_2$ yaahtsi$_3$, uma$_4$ u$_5$ rayu?nenu$_6$.
17. u$_1$ sʌmʌrayu?netsi$_2$, u$_3$ maroponi?inu$_4$. 18. wihnu$_1$ pʌʌ$_2$ hʌkiba?aiki$_3$ pibiawobihta$_4$ tahni?itsi$_5$, sihka$_6$ natsa-mukwe?a$_7$ pʌʌ$_8$ maroponí?ipʌha$_9$ uba?aiki$_{10}$ pasáhtahni?inu$_{11}$.
19. suni$_1$ u$_2$ mʌʌhtsi$_3$, muhpóo?wanapʌha$_4$ uba?aiki$_5$ wʌhpá-ri?inu$_6$. 20. hayarokwe$_1$ u$_2$ habihka$_3$, sunihku$_4$ narʌni?itʌ$_5$,

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threw$_{14}$ it$_{13}$ into$_{12}$ their$_{11}$ wagon$_{12}$, it$_{15}$ filled up$_{16}$. 10. As$_3$ they$_2$ filled up$_3$ that$_1$, here somewhere$_4$ (a) big bull$_4$ cow$_5$ (an) angry one$_7$ came running$_9$ towards them$_8$. 11. This$_1$ child$_2$ (said), --This$_3$ dangerous$_4$ cow$_5$ is coming$_7$ towards us$_6$.— This one$_9$ saying$_8$ $_{10}$, jumped$_{13}$ into$_{12}$ their$_{11}$ wagon$_{12}$.
12. This$_1$ his$_2$ grandmother$_3$ herself also$_4$ mounted up$_4$ in it$_5$.
13. These two$_1$ from there$_2$ ran$_5$ to$_4$ their$_3$ house$_4$.
14. When$_3$ they$_1$ arrived$_2$, their$_3$ relatives$_4$ unloaded$_7$ these$_5$ grapes$_6$. 15. These ones$_1$ then$_2$ takings$_3$ their$_3$ big dishpans$_4$, in it$_5$ (they) stripped$_6$ it$_7$, washed$_{10}$ it$_9$ [them], (and) placed$_{16}$ it$_{13}$ [them] in$_{12}$ their$_{11}$ wooden bowls$_{12}$. 16. Takings$_3$ their$_1$ pestle$_2$, with it$_4$ (they) pounded$_4$ it$_5$. 17. Completely pounding$_2$ it$_1$, (they) made balls of$_4$ it$_3$. 18. Then$_1$ placing$_5$ big boards$_4$ over$_3$ their$_2$ arbor$_3$, (they) placed$_{11}$ these$_4$ their$_8$ balls$_9$ of grapes$_7$ over it$_{10}$ to dry$_{11}$. 19. Doing$_3$ it$_2$ that way$_1$, (they) spread$_6$ mosquito netting$_4$ over it$_5$. 20. As$_3$ it$_2$ lies$_3$ four (days$_1$), (it) stays$_5$ in that way$_4$, /and/ when it is

Obtaining and Preparing Food

539 u$_4$ rʌbitsibasahka$_7$, pibianarʌsokʌ$_8$ u$_9$ rʌbakinu$_{10}$. 21. si-
tʌkʌse?$_1$ wihnu$_2$ tomo$_3$ u$_4$ karʌkʌ?etʌ$_5$, taaa$_6$ u$_7$ bihna-
kamaku$_8$, u$_9$ rʌhkâ?eeyu$_{10}$. 22. usʌse?$_1$ pʌnihku$_2$ pʌewatsi?$_3$
natsamukwe?$_4$ urʌʌ$_5$ tʌkʌ?ai?ena$_6$. 23. subetʌ$_1$.

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539 really dry$_6$ $_7$, (they) load$_{10}$ it$_9$ in big sacks$_8$. 21. These
252 ones$_1$ then$_2$ in winter$_3$ cook$_5$ it$_4$, as$_8$ it$_7$ tastes$_9$ good$_6$ (and)
sweet$_8$, (they) eat$_{10}$ it$_9$. 22. That$_1$ in that way$_2$ they$_5$ fix$_4$
wild$_3$ grapes$_4$ to eat$_6$. 23. That is all$_1$.

[p.118 is blank]

Comanche Texts

kʌse?$_1$ wihnu$_2$ wa?ihpʌ?anʌʌ$_3$ ma$_4$ huuhkabaiki$_5$ mi?anu$_6$, si?ana$_7$ pʌma$_8$ sehka$_9$ kuyunfi?a$_{10}$ yʌkwi?ena$_{11}$ piaba?sahpunfi?tuhka$_{12}$ yʌkwinu$_{13}$. 13. marii$_1$ yʌkwihkakukʌse?$_2$ setʌ$_3$ kuyunfi?$_4$ sooyorikitʌ$_5$, sima$_6$ pa?sahpunfi?ma$_7$ yʌkwinu$_8$. 14. sitʌʌkʌse?$_1$ maa$_2$ yʌkwihkatʌ$_3$, wihnu$_4$ sokoko$_5$ pohbfanu$_6$. 15. sitʌʌ$_1$ wa?ihpʌ?anʌʌ$_2$ marʌʌmatu$_3$ tunehtsʌnu$_4$. 16. sitʌʌkʌse?$_1$ kuyunfi?nʌʌ$_2$ huuhkʌma?ku$_3$ tunehtsʌnu$_4$. 17. huuhkʌma?ku$_1$ ma$_2$ kʌahka$_3$, sitʌʌ$_4$ tenanʌʌ$_5$ tʌmarʌʌmoaku$_6$ marii$_7$ wasʌ́nu$_8$. 18. sitʌʌkʌse?$_1$ wihnu$_2$ pʌʌ$_3$ wasʌpʌha$_4$ wa?wahku$_5$ noohtsi$_6$, pitusʌ$_7$ bʌʌ$_8$ kahnikʌhu$_9$ mi?anu$_{10}$. 19. pʌʌ$_1$ kahnikʌ$_2$ bʌi$_3$ bitʌhka$_4$, setʌʌ$_5$ marii$_6$ no?inu$_7$. 20. wihnu$_1$ marʌʌ$_2$ nanawa?ihpʌ?anʌʌ$_3$ ma$_4$ maka?mukitsi$_5$, kohtoohtsi$_6$, sehka$_7$ kuyunfi?a$_8$ sooko$_9$ kwasʌ́knu$_{10}$. 21. sitʌʌ$_1$ sukʌhu$_2$ sunihku$_3$ kuyunfi?a$_4$ pʌʌ$_5$ wasʌ?ima$_6$ tsihákwitso?ainu$_7$. 22. subetʌ$_1$.

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to the edge of the timber$_8$. 12. Then$_3$ these$_1$ women$_3$ went$_4$ through$_5$ that$_4$ timber$_5$ here$_7$ (they) sat down$_{13}$ under (a) big oak$_{12}$ on /it$_8$/ [which] those various$_9$ turkeys$_{10}$ perch$_{11}$. 13. As$_2$ they$_1$ were sitting$_2$, many$_5$ (of) those various$_3$ turkeys$_4$ came flying$_5$ (and) perched$_8$ on this$_6$ /on/ oak$_7$. 14. These$_1$ (turkeys) are perching$_3$ on it$_2$, then$_4$ jumped$_6$ to the ground$_5$. 15. These$_1$ women$_2$ ran$_4$ on to them$_3$. 16. These$_1$ turkeys$_2$ ran$_4$ to the edge of the timber$_3$. 17. As$_3$ it$_2$ [they] came out$_3$ to the edge of the timber$_1$, these$_4$ men$_5$ killed$_8$ much$_6$ [many] (of) them$_7$. 18. These$_1$ then$_2$, carrying$_4$ two each$_5$ (of) their$_3$ killings$_4$, went$_{10}$ back$_7$ to$_9$ their$_8$ camp$_9$. 19. When$_4$ they$_3$ arrived$_4$ (at) their$_1$ camp /to$_2$/, those various ones$_5$ [the women] picked$_7$ them$_6$ [the turkeys]. 20. Then$_1$ their$_2$ womenfolk$_3$ preparing$_5$ it$_4$, making a fire$_6$, cooked$_{10}$ those$_7$ many$_9$ /various$_7$/ turkeys$_8$. 21. These ones$_1$ there$_2$ in that way$_3$ with$_4$ (the) turkeys$_4$ [which] they$_5$ killed$_6$ [were] saved from hunger$_7$. 22. That is all$_1$.

XXXV

539 1. soobe?ʌkʌtsa?$_1$ rʌa$_2$ atabitsi$\underline{n}$ʌʌ$_3$ su?ana$_4$ nobitʌnu$\underline{s}$.
2. surʌʌkʌ$\underline{s}$e?$_1$ narʌhka?tsu?manu$\underline{s}$. 3. urʌʌ$_1$ nanawa?ihpʌ-
?anʌʌkʌ$\underline{s}$e?$_2$ pʌʌ$_3$ kahni$_4$ yʌkwinu$\underline{s}$. 4. urʌʌmatʌkʌ$\underline{s}$e?$_1$,
—tanʌwitsa$_2$ ohʌ$\underline{h}$i$_3$ ma$_4$ pia?ʌmahpaakʌ$\underline{h}$i$_5$ kʌrʌ?atsi$\underline{h}$a$_6$
taa$_7$ yʌihtʌhkaru?i$\underline{h}$a$_8$ ahwemi?anu$\underline{s}$. — 5. sitʌʌkʌ$\underline{s}$e?$_1$ si-
?anetʌ$\underline{n}$$_2$ pʌʌ$_3$ ku?wʌ$\underline{h}$ora?a$_4$ himahtsi$\underline{s}$, sukʌ$\underline{h}$u$_6$ ʌmahpaa-
kʌ$\underline{h}$u$_7$ mi?anu$\underline{s}$. 6. tahkwe?yu?i$\underline{t}$si$_1$, pʌʌ$_2$ muhpe?ma?ai$_3$
makʌ$\underline{h}$u$_4$ weenu$\underline{s}$. tʌmarʌʌmoaku$_4$ sihka$_7$ kʌrʌ?atsi$\underline{h}$a$_8$
ahwénu$\underline{s}$. 7. sʌmʌ?kʌ$\underline{s}$e?$_1$ urʌʌmatʌ$_2$. —keta?ka$_3$ mubi$\underline{s}$i-
tʌʌ$_4$ mahka$_5$ tai$_6$ ahweku$_7$. — me$_8$ urii$_9$ niikwiiyu$\underline{u}$$_{10}$.
8. sitʌʌkʌ$\underline{s}$e?$_1$ si?anetʌ$\underline{n}$$_2$ pʌʌ$_3$ ahwepʌ$\underline{h}$a$_4$ narʌsokʌkoʌ$_5$
noohtsi$_6$, pʌʌ$_7$ kahnikʌ$\underline{h}$u$_8$ mi?anu$\underline{s}$. 9. sitʌʌ$_1$ pitʌnu$\underline{s}$.
10. pʌʌ$_1$ kahnikʌ$\underline{k}$u$_2$ kohtoo?etʌ$\underline{t}$tsi$_3$, sihka$_4$ pʌʌ$_5$ ahwe-
pʌ$\underline{h}$a$_6$ tʌkʌhmaninu$\underline{s}$. 11. sʌsʌmʌ?$_1$ marʌʌkʌ$_2$ tsuhnipʌ$\underline{m}$a?-
aihku$_3$ ma$_4$ karʌkʌnu$\underline{s}$. 12. sʌsʌmʌ?kʌ$\underline{s}$e?$_1$ pʌmʌ$_2$ u$_3$

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539 1. Long ago$_1$, it is said$_2$, other tribe of Indians$_3$ camped$_5$
222 there somewhere$_6$. 2. Those ones$_1$ ran out of groceries$_2$.
3. Their$_1$ womenfolk$_2$ set up$_5$ their$_3$ teepee$_4$. 4. One of
262 them$_1$ (said), —We ought to$_2$ go dig$_9$ water lily roots$_6$ in
that$_3$ /this$_4$/ big lake$_5$ /in/ /what$_8$/ [which] we$_7$ will eat for
supper$_8$.— 5. These ones$_1$ at this place$_2$ takings their$_3$ hoes$_4$,
went$_8$ there$_6$ to (the) lake$_7$. 6. Taking off (their) shoes$_1$,
with$_5$ their$_2$ hoes$_3$ went down$_5$ in it$_4$, (and) dug up$_9$ a lot of$_4$
these$_7$ water lily roots$_8$. 7. One$_1$ of them$_2$ said$_5$ $_{10}$ to them$_9$,
—Don't$_3$ blow your noses$_4$ as$_7$ we$_6$ dig$_7$ this$_5$.— 8. These ones$_1$
at this place$_2$, carrying$_6$ their$_3$ diggings$_4$ in sacks$_5$, went$_9$ to$_8$
539 their$_7$ camp$_8$. 9. These ones$_1$ arrived$_3$. 10. Each one mak-
262 ing a fire$_3$ in$_2$ their$_1$ homes$_2$ (they) cooked$_7$ /this$_4$/ their$_5$
262 diggings$_4$. 11. Some$_1$ of them$_3$ boiled$_5$ it$_4$ with bones$_3$.
252 12. Some$_1$ /themselves$_2$/ fried$_4$ it$_3$ in$_4$ that$_3$ fat$_4$. 13. One$_1$

Comanche Texts

yuhuk^4 u5 · kwasáka^nu6. 13. sama?k^se?1, —natsa?2 nah3 na4 ahwep^ha5 kusiwahpimaru?i5. — meka7. 14. sitaak^se?1 huba?ainu2. 15. sama?oyet^1 tamaraamoaku2 yuhúnohkonu3. 16. mara1 nanahtenanaak^se?2, —tai3 makaaka4. — me5 urii4 niikwiiyu7. 17. sitaak^se?1 tak^sona^tsi2, pa3 tak^hmanip^ha4 tsawani?inu5. 18. sitaak^se?1, —nohi?2 tsaaku3 mana4 wa?ihpa?ana5 tai4 tak^a?ahwekanu7. 19. tan^se?1 tabitsi2 tsaaku3 ma4 rahkánu5. 20. pa-tsa^ku1 tana2 itaamati3 pimoróo?taiboo?na4 kuhtsu?k^hi5 tabehkaru?ina6, — mek^se?7 sura8 tenana9 niwa-naayu10. 21. suraak^se?1, —ke2 tana3 nah4 tsihakooiwa?i-taa5, ihka6 sokokuhpaiki7 ta8 tahka?ena9 saa?eku10. — mek^se?11 sura12. 22. suraak^se?1 u2 baetsa^ku3 suhka4 piayuup^ha5 pimoróo?a6 tabehkanu7. 23. si?anet^1 sita2 ma3 inanu4, ma5 basahka6, nomi?anu7. 24. subet^1.

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said7, —I2 will4 just3 cook6 my4 diggings5 in ashes6.— 14. These ones1 made coffee2. 15. All of them1 made3 lots of2 fry bread3. 16. Their1 menfolk2 said to3 7 them4, —Feed5 us3.— 17. These ones1 spreading a cloth2, set out5 their3 cooked things4. 18. These ones1 (said), —Very2 good3 [that which] you4 women5 dug for7 us6 to eat7. 19. We1 really2 ate5 it4 good3. 20. Tomorrow1 we2 will kill4 one of these3 coyboys'4 cattle /one of5/,— said7 9 those men8. 21. Those ones1 (said), —We3 just4 won't2 starve5, as10 our8 food9 grows10 inside7 this6 earth /about7/,— said11 those ones12. 22. Those ones1 that2 morning3 killed7 that4 big fat5 cow6. 23. At this place1 these ones2 jerked4 it3, (and) when4 it5 dried6, (they) moved away7. 24. That is all1.

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20: Wallace H-4,5 (1945) 1953 NO6 Comanche NO6

men's clubs in 1935. During the same year the gardening and food preservation clubs preserved enough to have supplied every Indian family of the agency with more than 100 quarts of canned fruits, plus 37 pounds of dried fruits and vegetables, with 8½ pounds of cured meat. Child welfare clubs made clothes, studied infant care, and dealt with the problem of child health. Home improvement clubs screened homes, made curtains, planted trees, flowers, and shrubs, and dug cellars for the storage of food. Foods nutrition clubs prepared under supervision 3,678 dishes during the year. 4-H Club members canned 837 quarts of food, made 1,183 pieces of clothing, and won two first places and a second place at the state fair.[29]

* * * *

Schools for the education of the Indian children of the Kiowa-Comanche Agency have been of three kinds: government boarding, mission, and state public. The government boarding school pioneered the educational program, provided a vocational training curriculum, and in recent years has become the school for orphans and the destitute. Since the government never intended to establish special schools for all the children, the mission schools rendered invaluable aid during the years preceding the opening of the public schools to them. The majority of children now attend public schools.

The Treaty of Medicine Lodge obligated the federal government to provide instruction for the Indians of the reservation. Congress appropriated a very modest sum for that purpose in 1870, and in the same year Josiah Butler and wife obtained permission to establish an agency school. On February 20, 1871, Butler and his wife opened the first school on the reservation in a thirty by sixty foot building located on the present site of Fort Sill Indian School, with four pupils, all Comanches, in attendance. Butler continued the school until June 27, 1873, but found it very difficult to enforce discipline.[30]

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29. McCown, *Annual Report: Narrative Section*, 1935, 16-24.
30. Commissioner of Indian Affairs, *Annual Report*, 1873, 222.

21: Burnet T-5 (1818-1819) 1954 N06 Comanche N06
Texas

[ca. 1818]

sively uncomfortable in cold or wet weather, and are at best but miserable shelters. The interior furniture consists altogether of the skins of different animals, principally Buffaloe robes, which are spread on the ground, and compose their beds, bedding and all. They use neither chairs, stools, nor tables. In the culinary art they have improved but little upon the most obvious suggestions of nature, and are exceedingly filthy and loathsome in all their household economy. They have no cooking utensils of their own construction, and prefer copper kettles on account of their being easily portable and not subject to fracture. They mostly boil their meat, but sometimes broil it on the coals or roast it on spits. During the summer months they often suffer intensely by hunger, purely from defect of art, and frugality in husbanding their means of subsistence. Whole villages are sometimes three or four days without a particle of animal or vegetables food. Their sufferings are borne in common, and if one hunter is more fortunate than the rest, his game is distributed gratuitously through the whole village. In times of scarcity the men hold it a matter of conscience and pride, to sustain the severest portion of the general privations, and to bear them without murmuring. And indeed they manifest a capacity for enduring abstinence, that would almost lead one to imagine nature had furnished their organic system with a peculiar adaptation to the various contingencies of their existence. When meat is abundant, they gorge and gormandize most voraciously, without experiencing any subsequent inconvenience; and when it is scarce, then endure hunger with singular patience, and comparatively trivial relaxation of the animal functions. Habit is capable of controlling both mind and matter. Being accustomed to pursue their game altogether on horseback, they seldom obtain any other than the Buffaloes, of which they usually have an adequate supply during the cold months, from November to March. They reserve but little from the winter's profusion to supply the scarcity of summer, having no other mode of preventing putrefaction, than by cutting the meat into very thin slices, and exposing it to the sun until it is entirely desicated by exhalation. As you may

31: Jones E-5 (1967-1970) 1972 NO6 Comanche NO6
Oklahoma

white man's eyes. Sanapia remembers this point well, for it was she, as her mother's favorite daughter, who was called upon to take her mother to the nearby towns and act as interpreter. 115 159 177 593 191

Lots of times I would be playing or something and I have to go with her . . . speak for her. I tell her, "You can talk English good, why do I have to talk for you?" She just tell me to come on. She said that when the white mans learn Comanche talk, she would learn white man language. She was real stubborn, I guess you would say, about things like that. You know, one time my father put these little napkin rings like they used at school on our table and he told us kids to use them. Well, my mother got them and put bead work on them with each our name on each one. My father got mad at that, but my mother told him that she wasn't no white man, she was Indian. They would talk like that a lot but they stay together till they both dead. They have some run-ins though. Like once I come back from school with these button-top shoes. My mother made me take them off because she said they would cripple my feet. My grandmother told me that too. But my father liked them and made me wear them. I thought they looked good, you know, but they hurt if you wear them long enough. I go barefoot a lot when I was a real young woman. 115 159 177 593

According to Sanapia's memory, her father never took issue with the mother's doctoring activities or her involvement with the peyotists. From Sanapia's stories of childhood it seems that it was the mother who would react violently against the father's attempt to introduce elements of white culture into the home. The father apparently never directly attacked the conservative Comanche ways but preferred to ignore them, withdraw from them, or illustrate how the white man's "road" was superior.

Sanapia's memories of her maternal grandmother are the fondest and most elaborated. It was this grandmother who took the greatest hand in rearing the children, though the father and mother acted as final authorities. It was also this grandmother who continually emphasized to Sanapia the importance of remembering the old ways and old stories, even suggesting that she keep a diary or journal of her life. 115 159 603 177

My grandmother was just a little bitty woman. She stayed in her tepee south of the house because she didn't like houses. She said that they good for keeping dogs and horses and that's all. A lot of old peoples would used to joke like that. She sure was good to me . . . take care of me all the time when I was just a small girl. She wrap me in her blanket when I was little, even when I get to be five years old . . . pretty big girl by then . . . and she carry me around. She said, "I want you to save your feet, don't let your legs get tired because you got a long time to live." She carry me around down on the creek, doing nothing, until I get tired and then she take me back to her tent. She rocks me to sleep and if I wake up way in the night, she would give me a meat ball . . . pound meat with sugar on it. Then she poke up the fire and tell me old stories. She told me how to make real old time Indian bags out of this softest buckskin so I could carry around my own little meat balls in there. Bag looks like a flat bag sort of is the kind of one I had. She tell me always to remember what she tells me and I did. She tell me that I should write it down, but at that time I didn't even know what writing is, but my grandma did. She tell me that a lot of white people would come into our country. That was even before I seen a lot of white [342] 115 159 603 855 [252] [415]

32: Gilles O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
Oklahoma

595 one wife was purchased. Sisters often trained themselves so that they could be wives of the same man, one learning to be a good horsewoman and the other to be expert in the tanning of hides and making of clothes, one complementing the other, in the hope that they might be purchased at the same time and so remain together.

If, in due time, there came to be need of a third wife, the rule was that she be young and healthy, capable of taking over the burdens of the older women. When the young wife bore a baby for the camp there was rejoicing, not only by the husband but by the other wives as well. This was especially true if it was a boy baby. (This part appealed to me. Just think of a family life where they never ran out of babies!)

595 855 I never once saw an older wife scold or mistreat the child of another wife. In fact, I never saw a Comanche woman mistreat any woman's child. It was no uncommon sight to see one wife caring for the children, while the other wife or wives were working, say, at hauling up wood for the camp.

657 423 417 342 At the time when I knew them, the Comanches were still living strictly a camp life. Where it was possible, the Indian Department had fenced the family allotments all into one enclosure or pasture, using four strands of barbed wire and posts every rod. The department had also built each family a box house—in most instances measuring fourteen by twenty-eight feet, shingle-roofed, and set on a foundation of rock piers about four feet apart.

342 592 Obviously, a family consisting of the husband, two to three wives, and several children could not live in a space that small. For spring, summer, and fall use a family would construct a brush arbor. Forked posts were cut so as to be about seven or eight feet tall when the lower end was set in the ground. Poles were laid from one fork to another, and in turn numerous cross poles were laid on them. Then a thick layer of brush with leaves was piled on the cross poles. This layer was thick enough to repel the sun's heat and shed the water from a reasonable rain. From time to time, as they were needed, additional layers of brush were applied.

This arbor served as living quarters for the family the greater part of the year. Since the sides were left open, whatever breeze there was, from whichever direction it came, was utilized. Platforms, placed on forked sticks and about three feet from the ground, served as beds.

352 513

252 The cooking was done on an open fire, just below the bank of a

32: Gilles O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
Oklahoma

slough and at some distance from the arbor. Brooms made from the native broom weeds tied tightly to a stick handle, brush end down, were used to sweep the arbor and cooking area scrupulously clean; and there were surprisingly few flies around the arbor. Generally shade was available, and the eating was done under the trees, away from the arbor. Wood, of course, was the fuel for the campfire.

When the time came for the really bad weather of fall, tents were pitched. Some families still had tepee poles and canvas covering for them. The buffalo-hide coverings had been gone for a long time when I arrived on the scene. The tents and tepees, together with the house, supplied the shelter needed in truly bad weather.

I have been in and around camps many times, and on occasion have even found it necessary to stay for the night. I watched the division of labor, seeking to find a clue as to who bossed whom. I never arrived at any satisfactory answers. Apparently the husband kept hands off, and the cooking area may have been out of bounds for him. At least, he stayed clear until the call for food. I never saw any of the women seek advice from the husband while the preparation of the meal was in progress.

There were exceptions, but at the home camp the husband usually corralled the horses and roped the ones to be used. Generally one of the women would come and help him harness or saddle up. Apparently the same wife helped with the horses each time. I was never aware of an order being given. When a family was in camp on the reservation for its Grass Money, the husband ordinarily cared for the horses.

At the home camp, one or two of the squaws would take a team and the wagon into the woods for the camp's wood supply. The squaws selected the down timber and chopped it into small enough pieces so that they could load it on the wagon to be hauled to camp. In one family group, this task was permanently assigned to a wife who had been so indiscreet as to give birth to a white baby. (The displeasure was not, however, visited upon the child. Not only was it treated just the same as the other children, but at times I was inclined to think it was actually the husband's favorite.)

I never saw anything to indicate that the first or oldest wife was necessarily the favorite one, nor was I able to tell which one of the women established the division of labor. A more trained observer than I might have secured more accurate information. In any event, of these things I am sure: there was a division of labor, and each wife